

DISCONTENT

"MOTHER OF PROGRESS"

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VOL II. NO. 2.

LAKEBAY, WASH., WEDNESDAY, JUNE 7, 1899.

WHOLE NO. 54.

A SONG.

Tune: Grand, Happy Days.
Come sisters and brothers and let us consider
A subject which lies very close to each heart,
In this glorious nation where each is a member,
What are we doing to act well our part.
The farmer plows deep and our food he produces;
The miller grinds well and our bread-stuffs are made;
Our sailors roam over the deep, trackless ocean,
And down at our feet the world's treasures are laid.
Our builders have planned out some beauteous structures;
The toilers have raised them up stone upon stone;
They stand in their glory a vision majestic,
Unequaled by effort of scepter or throne.
Each one who possesses a heart true and willing
Will seek to produce what will happiness bring,
And not rob another of what he produces,
Leaving him to feel keenly grim poverty's sting.
But, alas! in our midst there has grown up a people
Who swear they won't toil for a thing that they need,
Because there are ways that are dark and uncanny
To fill up their purses and satisfy greed.
They will ride, they declare, on the backs of the toilers
With never a thought or a care how they fare;
The toilers so blind are, we do it with safety,
These plutes by their ways and their actions declare.
Brother toiler, I ask is the time ever coming
When each man must do something useful and good,
And give fair exchange for the products of labor,
For houses and clothing and nourishing food.
Yes, toiler, when you shall awake from your slumber,
And learn you must think more as well as to work;
You will teach to all classes that labor has value,
And must not be stolen by people who shirk.

H. E. JERAULD:

There never was any heart truly great and generous that was not also tender and compassionate.—South.

LUCY E. PARSONS ON ANARCHY.

The following interview with Lucy Parsons took place some years ago and is worth republishing.
We are frequently asked, "What is Anarchy and what do the Anarchists want?" We are free to confess that in all we have read and heard from Anarchists about how they expected to attain their ends, we never read or heard just what those ends were. In an interview with the New York World, Mrs. Lucy E. Parsons, the well known lecturer in this new school of social economy, gave the most succinct account we have ever seen; and in answer to the question, "what is Anarchy?" we reprint the interview.—Editor Knights of Labor, Chicago.

In reply to the reporter's inquiry as to the prospects of Anarchy in this country and the world in general, the woman Anarchist dropped her eyes for a moment in deep thought and said: "This is the evolutionary stage of Anarchism. The revolutionary period will be reached when the great middle classes are practically extinct. The great monopolies and corporations and syndicates met with on every hand are now rapidly extinguishing the middle classes, which we regard as the one great bulwark between the monopoly or wealthy class and the great producing or working class. There will come a time when there will be in this world only two classes—the possessing class and the non-possessing but producing class, the middle classes will have been forced into the wage class, owing to the enormous capital now needed to remain in the field of production. These two classes will, therefore, find themselves arrayed against each other; a struggle, the revolutionary stage will come, and the order of things in the world will be changed by the people themselves."

"Will the change come peaceably?" "I think not, for all history shows that every attempt to wrest from the wealthy and powerful that which they have has been made by force. The vanguard of this struggling army will be found in America, because Americans will never submit to being forced to the conditions of the European masses. All the signs of the times show that the fight will begin here. Witness the strikes without number that have swept up and down this broad land like a cyclone. Millionaires are made here in one generation, whereas it takes centuries in Europe, and that is a fact that proves that Americans will respond to the call the quicker. The wage system in this country has now reached its full development. It no longer satisfies the needs and wants and aspirations of the people, facts which are illustrated by the poverty and starvation to be met with in the midst of plenty."

"When this struggle comes and culminates in the sovereignty of the people, what then? What sort of a state will follow under Anarchism?"

"Well, first let us look at the deriva-

tion of Anarchy. It means without rule. We pre-suppose that the wage system has been abolished. There wage slavery ends and Anarchy begins, but you mustn't confuse this state with the revolutionary period, as people are in the habit of doing. We hold that the granges, trades unions, Knights of Labor assemblies, etc., are the embryonic groups of the ideal anarchistic society. Under Anarchy the different groups, including all the industrial trades, such as the farmer, the shoemaker, the printer, the painter, the hatter, the cigarmaker, etc., will maintain themselves apart and distinct from the whole. We ask for the decentralization of power from the central government into the groups or classes. The farmer will supply so much of the land products, the shoemaker so many shoes, the hatters so many hats, and so on, all of them measuring the consumption by statistics which will be accurately compiled and published. Land will be in common, and there will be no rent, no interest and no profit. Therefore there will be no Jay Goulds, no Vanderbilts, no corporations and no moneyed power."

"Drudgery, such as exists today, will be reduced to a minimum. The children will be taken from the factories and sent to museums and schools. The number of hours of labor will be reduced, and people will have more time for pleasure and cultivation of the mind. We base all these results on natural reasons, believing that nature has implanted in every man, in common with all his fellows, certain instincts and certain capacities. If a man won't work nature makes him starve, so in our state, you must work or starve. But we claim that the sum of human happiness will be increased, while the drudgery and poverty and misery of the world of today, all due to the powerful concentration of capital, will be done away with. It will be impossible for a man to accumulate Gould's wealth, because there would be no such thing as profit, and no man could get more for his work than he produces. There would be no over production, because only enough of any one article would be produced to meet the demand. There will be no political parties, no capitalists, no rings, no kings, no statesmen and no rulers."

"How is this change to be brought about?"

"That comes in the revolutionary stage, and will happen, as I said, when the final great struggle of the masses against the moneyed powers takes place. The money and wages now found in the possession of the wage class represent the bare, coarse necessities of life, nothing over when the bills from one week to another are paid. The rest goes to the profit-taking class, and that is why we call the system wage slavery."

"What criticism of the present form of government do you make?"

"All political government must necessarily become despotic, because all gov-

ernment tends to become centralized in the hands of the few, who breed corruption among themselves, and in a very short time disconnect themselves from the body of the people. The American republic is a good illustration. Here we have the semblance of a republic, of a democracy, but it has fallen into the hands of a powerful few, who rule with a despotism absolutely impossible in Europe. I have but to refer you to Carter Harrison's interview not long ago in the World, in which he remarked that the atrocities committed on the Anarchists in Chicago would not have been suffered in any monarchy."

EMMA GOLDMAN'S LECTURES.

The lectures given by Comrade Emma Goldman in Seattle and Tacoma the past two weeks were well attended, and the cause of Anarchy has received a fresh impetus in these cities by her coming. Tuesday evening in Tacoma, she spoke on the subject of "Free Love." The speaker was plied with many questions which were answered apparently to the satisfaction of those asking them and the enlightenment of the others. On Wednesday evening she had a discussion with the editor of the late Spirit of '76; the subject of which was "Socialism or Anarchy, which the Next Step." The State Socialists put one of their most fluent speakers to the front in their defense but the truths of liberty were too strong for the arguments of restraint to overcome, and 'tis said by those who heard the debate that Comrade Goldman had the best from start to finish.

She arrived at Joes Bay Friday evening, 9th inst., and an informal reception was tendered her at the home of Mary C. Parker by the people here.

Saturday night she spoke at the school house, but as this issue was ready to go to press then an account of the lecture will appear next week.

She left here Sunday for Tacoma, where a social was held for her benefit that night, and from there she goes to Portland to hold a series of meetings from the 10th to the 17th inst., after which she proceeds to San Francisco.

"Don't marry a young woman because she is pious. Get one with good blood and common sense." That is the advice which Bishop Fowler gave recently to some young ministers just entering upon their calling. So far as the callow Parsons are concerned the counsel is good, but what girl of common sense wants to marry a minister, and who is to take up the burden of marrying pious young women if the preachers do not?—Truth Seeker.

The Coming Era of Dallas, Texas, has been changed into Winn's Freelance. In changing its name none of the brightness and fearlessness of the editor's thoughts are lost, but continue to pour hot shot into the enemy's camp from the same old battlefield, Dallas, Texas.

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LIBERTY THE QUESTION OF THE DAY

Some kind friend has sent me a few copies of DISCONTENT, and I have enjoyed reading them. Anything anarchistic always meets my views, and I am sorry that my economic condition will not permit me to support with substantial aid all of those enterprises that make for freedom. I insist that the paramount question before the world is that of liberty. In my own quiet way I am doing whatever I can to push the movement along. Three or four evenings each week find me in the midst of a few people gathered together in parlor, public hall and even in churches urging the need of freedom in every walk of life. The result of my work is gratifying, indeed, to me, and the end is not yet.

The name of your little paper brings to mind a few lines which I wrote and published in April, 1880, in the Labor Review, a small monthly printed by Messrs. Judson Grenell, E. A. Stevens, Chas. S. Bell and myself. The poem was read at a bread-and-water banquet, and is entitled "Discontent the Mother of Progress." The heading was suggested by Philip Van Patten, who was then national secretary of the Socialist Labor party. It may be of interest to your readers to have it printed in DISCONTENT, and so I give it to you:

Noble Discontent! forerunner of human liberties,

With gratitude to thee we bow the heads;

Memory doth bring back on wings of gladness and renown

The good thou didst when naught would in thy stead.

As the bright and happy day dispels the gloom of night

Dost thou the tyrannies of men remove;

And freedom's light pursues the darkness of despotic wrong,

And freemen live in meek and humble love.

Thou art the Pandora's box of mankind's beatitudes;

The rude cornerstone of progressive art;

The advance guard of much that is most noble, good and true,

And rarely fail'st to take the better part.

No trivial irritation caused by a moment's pain

Do we with grateful adoration praise, But that soul depressing feeling which justice long delayed

Impels to action, colossal wrongs to raze.

Up from the dark rims of autocratic sway

Raised thou governments humane, good and strong,

Wherein doth rule the will of independent freemen,

Whose brows with warning wrinkle at all wrong.

As the fresh and fragrant rose blooms from the thorny bud

Contentment springs from thee in all its beauty,

And perfumes with aromas of prosperity and peace

Those hardy men who dare perform this duty.

I was a very staunch State Socialist when this was written, but I am glad to be able to class myself among the Individualist Anarchists now. The poem went the rounds of the reform press at the time, which is not very creditable to its poetic taste.

Detroit. JOSEPH A. LABADIE.

LIBERTY THE SOLUTION.

In reply to the question of J. T. Small, as to what the Single Taxers would do about the money question, and as to what kind of money the Single Taxers would have.

We would have free money, that is to say:

1. We would abolish the so-called 10 per cent bank tax.

2. We would abolish the special privilege of the banks to issue money.

3. We would abolish the special privilege of free coinage accorded to gold instead of extending it to something else.

Let Mr. Small read Mr. Stephen's and Mr. Stevenson's "Money and Currency." Single Taxers believe that the solution of the financial and every other economic question is liberty.

I think W. H. Van Ornum's letter, in your issue of May 17, showing that Anarchy is impossible except in a communistic state of society, is an excellent one.

It appears to me that Voluntary Communism and Anarchy will eventually result from the application of the principles of liberty, of which the first step is the breaking of the land monopolies through the single tax.

BOLTON HALL.

LIBERTY BEFORE EVERYTHING ELSE.

Hate power over your fellow men. Hate all this machinery of conflict, regulation and coercion. Hate all force that is not used in self defense—simply as the means of restraining force and safeguarding liberty. Put liberty before everything else. Liberty means entering into the heritage of your own being—of your own soul, guiding and directing the faculties of your body. All force, all compulsion, that is not simply the force or compulsion used to defend liberty, to prevent its limits being disregarded by the violent or fraudulent, is a crime against the higher life of men.

The use of force for all other purposes except self defense is one of the worst of crimes, for it is the taking from a man that which is his highest and best part—his judgment, his conscience, his will—it is, in truth, the murder of a man. Just as it is wrong to murder a man, by destroying the life of his body, equally so is it wrong to murder a man by destroying—as far as you have the power—the free action of his soul. You have no right—whatever you are—by whatever name you call yourself, Liberal, Conservative, Socialist—under whatever pretext you act—pretext of majority, parliament, or government—to take from any innocent man his self guidance—his reason, his conscience, his will, which make him a man, and without which he ceases to be a man. On no plea of public interest or expediency can you have any right to murder a man's soul. Look then on the liberty of yourself and of all your fellow beings as the first and highest thing in this world of ours—the sacred universal right—which you shall love, honor and cherish with your whole heart and un-

derstanding, and which you shall refuse to sell for any bribe that those who hold power or believe in power may bid you to accept.—Free Life, London.

ARE WE ANARCHISTS?

Are we Anarchists? Do we believe in no law, in no rule, in no government? Many writers claim to be Anarchists, and yet before they finish their articles they bring in a rule, a law, an authority, and that authority is invariably the whim of the writer. One Anarchist is a firm believer in the control (authority) of the spirits of the departed. Another is a firm believer in the sovereignty of the individual. Another is a Communist. One a Single Taxer, while still another is an Anarchist and yet an evolutionist and votes with the winning party. One Communist believes that a start of revolutionists should be made in some country district, while another Communist hunts over the dry bones and tries to knock the fellow out who lives in the country and grows his own spuds and cottontails. All these various articles are interesting, and may tend to answer and finally settle the great questions which H. E. Jerauld asks in No. 51 of DISCONTENT. Now I, as an Anarchist, believe in no law. I ask no one to consult me as an authority, believing not in authority.

It is not the fact that because one man handles money it is a curse to humanity, but because the great bulk of swarming mankind cling to it as most precious, causing it to become dear in more than one sense.

Thus it is not that one man lives on and holds a piece of land which causes the masses to be destitute of a place to call their own, but rather because we are nearly all scrambling for more—for that in particular which we believe will enhance in value. (Which other people will want to hold.)

Call me an animal tamer. I can cause the lion to come from his jungle and jump the hoop and shoot the pistol.

Again, I may be a dog fancier. In this case I can teach the young ladies the way to fondle their canine pets, the right adjustment of their collars and tails, the kind of a blanket each should wear, etc.

Now, if I can manage to get many people interested in my fad I can thereby extract the products of their labor in exchange for my superior (?) knowledge concerning my line of business or my especial calling. If I am a land agent and have land for sale; if I can get many people interested in my land of sunshine I can easily extract their labor from them for my climate. If I am a lawyer I generously give the youth instruction along patriotic lines and straightway he sends me to congress to make just laws (?) for him to obey. Thus it is that all wealth is gotten from those who produce it, and thus it will continue to be until people come to take a rational view of life. And look on the various transactions of today as they really are—a mess of fakes; each striving with might and main to live off of someone else instead of for each and all as they will "some sweet day."

Comrade—every time you handle money in exchange for your labor you help to build up the labor system and aid the money monopoly. Every drop of sap which flows toward the leaves of a tree helps to nourish that tree. Every

nickel given to a church helps to strengthen the superstitious strongholds of theology. Little tiny corral shells, mounted one upon the other, create the impassable reef; so, in like manner, every dollar paid in taxes is turned over to soldiers, policemen, officers, politicians, emperors, kings, for the purpose of keeping this system of fakes in motion.

There is an eternal justice in everything. We, as workers, deserve just precisely the treatment we are receiving from those whom we beg for work. We will have to stop supporting the fakes if we want them to do us no injury.

Every grain of sand the little ant brings from that hole in the ground is an aid to the whole colony of ants, making, as it does, the home larger, so that more food can be stored therein against the time of necessity. So it should be with us. We should take a rational view of existence, and instead of holding more land, to buy more land, we should say: "Come, neighbor, live here near me. Let us work and create such things as we need, and let the fakes die." And die they would. I want each to do just as he pleases until he pleases to do different then do that.

Longbeach, Calif. J. STEEN.

PROFESSOR HERRON ON MARRIAGE

"Every relation of dependence between man and woman, political or religious, even that of marriage, is doomed." This statement was made by Prof. George D. Herron, professor of applied Christianity in Iowa college, before the Chicago Women's Political Equality league this afternoon. Professor Herron's talk was radical in the extreme, and his arguments were a revelation to the women of the organization, who had never had the subject presented in such a light.

Professor Herron believes that even if women had the right of suffrage they would be disappointed, finding the privilege one in name only, because the question of political equality is secondary to and dependent upon economic equality. Suffrage advocates do not, he said, go deep enough. It is necessary that there should be general equality—social, religious, moral and intellectual—before there can be equality in an economic and, therefore, a political sense. The present marriage system, he said, makes women practically the property of man. No true comradeship between man and woman is possible, he believes, while the two stand in relation of dependent and provider.

The members of the league agree with Professor Herron, but his presentation of the subject was so unique that they were unprepared to discuss his premises without more study.

Herron holds a prominent position with the Iowa college at Grinnell, Iowa, and his radical utterances have made him bitter enemies as well as warm friends. At present an effort is on foot to oust him from the college.—Chicago-Paper.

The man who gets his income from ground rents does not eat bread by the sweat of his face. If he himself does not grow fat, his purse does. The world's riches are held or controlled by "owners" of land—natural opportunities—and franchises.—Bolton Hall.

DISCONTENT

TO THE FILIPINOS.

My dear misguided human brothers: Just lay down your fuzees, bows and arrows and let me talk to you a little. I want to give you a little advice and some information.

Now, to begin with, you fellows would do just as well to climb into a sausage grinder as to tackle Uncle Samuel. Uncle Samuel is a figurative expression for 70,000,000 of people. I do not want to see mincemeat made of you. We have too many kinds of beef now. You may think you are receiving pretty hard treatment, but, Great Scott! what would it be if Uncle Sam should take a notion to send you a cargo of canned army beef? You ought to be thankful you have escaped that.

Now let me tell you what to do: Stop fighting. It is only a matter of time when you'll get licked anyway. Surrender on one condition only—that you shall not be fed on canned beef.

You fellows don't know what a good thing you are missing by not wanting to become citizens of this grand country of ours. There isn't anything like it under the sun. You ought to send a delegation over here to see us—this land of the free—land of churches and 40,000 licensed saloons; bibles, forts and guns; houses of prayer and licensed houses of prostitution; millionaires and paupers; theologians and thieves; libertines and liars; Christians and chaingangs; politicians and poverty; schools and scalawags; trusts and tramps; money and misery; homes and hunger; virtue and vice.

A land where you can get a good bible for 15 cents and a bad drink of whiskey for five cents; where we have a man in congress with three wives, and a lot in the penitentiaries for having two wives; where some men make sausage out of their wives and some want to eat them raw; where we make bologna sausage out of dogs, canned beef out of horses and sick cows, and corpses out of the people who eat it; where we put a man in jail for not having the means of support, and on the rock pile for asking for a job of work; where we license bawdy houses and fine a man for telling the truth on the streets; where we have a congress of 400 men to make laws and a supreme court of nine men to set them aside; where good whiskey makes bad men and bad men make good whiskey; where newspapers are paid for suppressing the truth and made rich for teaching a lie; where professors draw their convictions from the same source they do their salaries; where preachers are paid \$25,000 a year to dodge the devil and tickle the ears of the wealthy; where business consists in getting hold of property in any way that won't land you in the penitentiary; where trusts "hold you up" and poverty holds you down; where men vote for what they do not want for fear they won't get what they do want by voting for it; where "niggers" can vote and women can't; where the girl who goes wrong is made an outcast and her male partner flourishes as a gentleman; where women wear false hair and men dock their horses' tails; where the political wire-puller has displaced the patriotic statesman; where men vote for a thing one day and "cuss" it 364 days; where we have prayers on the floor of our national capitol, and whiskey in the cellar; where

we spend \$5,000 to bury a congressman who is rich, and \$10 to put away a workingman who is poor; where to be virtuous is to be lonesome, and to be honest is to be called a crank; where we sit on the safety-valve of energy and pull wide open the throttle of conscience; where gold is a substance—the one thing sought for, and God is a waste basket for our better thoughts and good resolutions; where we pay \$15,000 for a dog and 15 cents a dozen to a poor woman for making shirts; where we teach the "untutored Indian" eternal life from the bible and kill him with bad whiskey; where we put a man in jail for stealing a loaf of bread, and in congress for stealing a railroad; where the check book talks, sin walks in broad daylight, justice is asleep, crime runs amuck, corruption permeates our whole social and political fabric, and the devil laughs from every street corner.

Come to us, Fillies; we've got the grandest aggregation of good things, and bad things, big things and little things, hot things and cold things, soft and hard things, all sizes, varieties and colors ever exhibited under one tent.

We have more guns, more bibles and more whiskey than any two shows on earth. If you don't come we'll fetch you. "Read ye not the changeless truth, the free can conquer but to save?" or words to that effect. We want to save you first, then we'll "salt you down." Then we will give you a bible and you can get consolation out of it without extra charges. "If the salt lose its savor wherewith shall it be salted?" "Whom the Lord loveth He chasteneth."

"Through much suffering ye are made perfect." That's what our guns are for.

Of course when you fellows "jine" us you will have to stop eating each other. You will be our meat then. Our people won't stand to see a lot of good meat wasted that way. You can eat each other's substance that makes the flesh—we do that, but not the flesh. You can eat dog bologna or canned horse meat. It will be almost as healthy and will expand our meat trade,

Now this letter ought to fetch you. Besides we have bought you, and offer you all the inducements of civilization. Come to our arms.

P. S.—I forgot to say that when you "jine" us your women would have to change their mode of dress. In other words, they would have to have a more elaborate wardrobe, and wear something more than a summer smile and a pair of earrings. Nudity is not permitted with us except in our theatres and first-class ball rooms, and then not with male men.—Commoner.

IF EVER

A people had a right to revolt, to demand that justice be meted out to them, it is the American people of today, for they are treated as slaves in every sense; yes, even worse; for many still have property; yes, even nice homes. But the demon of usury is slowly, but surely, grinding them to death. Ask your first neighbor if he still lives in what we yet call "home," how he gets along. He is almost certain to say: "Oh, I wish they would take this old home and free me from these cursed debts. Yes, I am in hell."

You poor out-of-work, out-of-bread people; let me tell you; you are really

better off than the American citizen who today still has some property upon which he has to pay tribute to tyrants, for it is only a matter of time when he, too, will be in the ranks of the poor; the suspense is awful. Oh, you intelligent people, awake and act before it is too late.

Look at your boys and girls; what is to become of them if we don't change the present conditions? No, as things now look, there is no hope for them. Whose fault is all this? Our cowardice is at the bottom of it all. Let us then shake ourselves up and be a-doing. Eh, our forefathers had a tea unloading at Boston; they fought for their rights like men. What is the matter with their sons in this nineteenth century? The whole world wonders where we are at, for did we but show our teeth the modern tyrants would quickly throw up the sponge. Awake, then, shout, give us our own, which is a chance to live.—Thoughts of the Hour.

PLANS WITHOUT PRINCIPLES.

Socialist colony papers always keep discussions of religious and ethical questions out of sight. These Socialists are eminently practical and utilitarian people, and look upon religion and love as mere sentiments unworthy of consideration, especially as the raising of these questions might produce premature division and diminution of dues. So they keep on without any definite understanding about things till they get together an incongruous assortment of free lovers, free haters, free kickers, infidels, Spiritualists, orthodox Christians and Anarchists, without any bond of union but the principles of Socialism, and not one in the outfit can define any principle of Socialism that will apply in these cases, for the principles of Socialism, as they understand them, are purely materialistic, cold-blooded business propositions relating only to dollars and cents. Then when a Socialist colony breaks up the cry is raised by the calamity howlers on the outside that the principles of Socialism are impractical, though no attempt has ever been made to apply any principles at all, and no one on either side can define or describe what a principle is or how it can be applied.

The fact is that materialistic Socialism has no principles different from those of capitalism, and here is where the New Dispensation differs from Socialism. We build solely on the principles that they reject wholly. Love is one of our principles, and we will define what love is and whether it is to be free or for sale before we begin to colonize. Truth is another of our principles, and by this we can test what religions are worth and determine just where we are going to stand before we commence collecting dues. There is not anything due till all these matters are settled. Our first duty is to settle these and settle them right. If we cannot do this before we join a colony, we need never expect to do it afterwards.—New Dispensation, Corvallis, Ore.

HOW TO GET HERE.

Parties intending to visit us will come to Tacoma and take the steamer TYPHOON for Joes Bay. The steamer leaves Commercial dock every day, except Saturday and Sunday, at 2:30 p.m. Leaves Sunday at 8 a.m. Be sure to ask the captain to let you off at JOES BAY.

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FREEDOM, a monthly journal of Anarchist Communism. Address, 7 Lamb's Conduit St., London, W. C., England. Price 40 cents per year, postpaid.

FREE SOCIETY, an advocate of Anarchist Communism. 50 cents a year. 43 Sheridan street, San Francisco, Calif.

THE EAGLE AND THE SERPENT proclaims the gospel of "Salvation by Selfishness." For free sample copy write A. Mueller, 108 Clark street, Chicago, Ill.

THE ALTRUIST is a monthly paper, partly in phonetic spelling, and devoted to equal rights, mutual assistance, united labor, and common property. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It has 3,920 acres of land in Southeast Missouri on which it offers a home and employment for life to all acceptable persons who may wish to join it. 25c a year; specimen copy free. A. Longley, editor, 2819 Olive street, St. Louis, Mo.

Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home City, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select and one dollar for certificate and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided by the by laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.

Second: Wife or husband.

Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.
This is to certify that _____ has subscribed to the articles of incorporation and agreement and paid into the treasury of the Mutual Home Association the sum of _____ dollars, which entitles _____ to the use and occupancy for life of lot _____, as platted by the association, upon complying with the articles of agreement.

DISCONTENT

"COLONIES IN TROUBLE."

The Coming Nation reports serious trouble in the Ruskin colony. A number of the members—some of them lately prominent officers of the association—went into court and secured an injunction against it and the appointment of a receiver to wind up its affairs. The receiver was only permitted to remain in charge for 18 hours, when the loyal members by giving a bond of \$10,000 secured his discharge, but the main case remains for adjudication in the courts later.

Extracts from the bill filed in court by the complainants, as given in the Coming Nation, place them in a very inconsistent position for professed Socialists; but with whichever side the right lies—and it probably does not lie wholly on either side—it is evident that the advantages claimed for such cooperation have not materialized in practice.

From Washington we have received a circular letter from Sarah Ward Temple, late prominent in the Equality colony of the B. C. C., bitterly arraigning the management of that colony. * * *

We regret the disappointment and discouragement these announcements will bring to so many enthusiastic reformers, yet they teach lessons which ought to be heeded—though they probably will not be.

Humanity—even the small and carefully selected portion which seeks and finds admission into such colonies—is not ripe for the close association of Socialism. The economies expected from the elimination of "competition," and the centralized direction of all activities for the common benefit, do not materialize in practice, while the friction engendered sooner or later rends the organizations asunder.

Any new machinery is likely to develop friction, no matter how perfectly designed, but after the working parts have had reasonable time to become adjusted to each other, friction should cease.

Fairhope developed plenty of friction in her early days when her people were all strangers to each other and to the details of their organization, but that friction has been eliminated and everything works smoothly and harmoniously. This, we believe, indicates the correctness of the theories upon which it is founded. They hold fast to individual freedom in personal affairs, with the individual product as the reward of individual effort, and the least public business which will secure justice and equality of opportunity.—Fairhope Courier.

Friction is merely resistance, and if the comrades in the different colonies would, on the observance of friction in any of their affairs, try greater freedom as a remedy, instead of placing other restraining influences about them, they would find that peace and harmony would prevail. While men and women differ in their ideas of the way this or that work should be done no board of directors or superintendents invested with power to carry out the will of the majority will ever be able to satisfy the minority that their mode was wrong.

Only by allowing freedom to the minority to work out their ideas will you prove them right or wrong, and at the same time abolish friction. Like the Fairhope colony we have done away with a vast amount of that friction by granting freedom instead of restraining; by recognizing the right of the individual to a free use of his own intelligence

instead of having a few directors to think for him, thus making his will subservient to theirs.

Here we grant to him who labors a right to his products; hence idlers and those looking for a soft snap "fleeth as a shadow and continueth not" long with us. While our lands are held in common, yet by allotting one or two acres to a member to use and occupy for life, we find that, even should cooperation prove a complete failure, the individual has still his home with all the products of his labor to enjoy. The freedom of the individual and the right of free access to the natural opportunities is the keynote to progress, but the masses are slow to learn these truths and we expect but few to learn these lessons.

O. A. VERITY.

UNCENSORED COUR D'ALENE NEWS.

From the Spokane Freeman's Labor Journal we gather information concerning affairs at Wardner, Idaho, which is carefully suppressed by the Associated Press.

Attorney Robertson, one of the counsel for the prisoners, cites unanswerable precedents, showing that neither state nor federal authorities had any right to proclaim martial law in the county of Shoshone, because the courts are in unobstructed operation, and no one can lawfully prevent any citizen from working for whom he pleases, nor can any mine owner be coerced into obeying an order to employ no union men.

A Mullan correspondent reports that General Merriam is "pulling in his horns." Men were threatened; under examination, in Merriam's presence and hearing, that if they "did not say who you saw at Wardner, you will go back to the pen and stay until you are gray headed," and "you will get but one meal a day until you recover your memory," and "20 years' imprisonment stares you in the face unless you tell us the secrets of the Western Labor Union." Money was freely offered to such as would swear they saw certain men at Wardner on April 29. Yet no Mullan man has become a spy or repudiated his union. Two stages daily are needed to carry the wives of prisoners to Wallace, to see and cheer their husbands.

A Wardner correspondent of the Journal says that Dr. France, professional doctor of the Bunker Hill and Sullivan company (Rockefeller), has usurped the functions of the sheriff, who is in the "bull pen," and his deputies are of the lowest type of criminals, who terrorize the prisoners and their wives, the latter to induce their husbands to "save their necks" by "making a clean breast of the whole thing." The company also spread broadcast lies as to the men "confessing," none having confessed, and none will.

This is condensed from the Spokane Chronicle:

Prominent business and professional men of Wardner and Wallace are said to vouch for the truth of statements made as to the treatment of the bull pen victims. Their fare is tainted (sometimes maggoty) meat, bread and occasionally coffee. The people of Wardner supply more provisions than does the government. Sick men are not permitted to have medicine sent in to them by their physicians. The men are huddled in a barn without any cov-

ering, excepting what may be sent in by friends. A little straw is thrown on the floor. Those having chronic diarrhea are not allowed to visit the closets during the night and their condition is horrible. Persons having "pulls" get innocent men arrested to gratify personal spite. At the coroner's inquest (conducted by the Dr. France previously mentioned) all are excluded but the two stenographers, the lawyer for the Bunker Hill and Sullivan mines (who conducts the examination of witnesses) and the army officers.

Altogether, the process of turning this government into a military despotism continues almost without a hitch.

AN ANNOUNCEMENT.

By invitation of the Workingmen's Self-Educational club, of St. Louis, I have accepted a proposition to deliver a series of lectures on topics dealing with the work problem, or subjects allied thereto, before various organizations in that city during the month of July, dates 2 to 16 inclusive.

It has, therefore, been proposed that the plan be extended to other cities and towns desiring to make arrangements for such a series. The time at my disposal for such a propaganda trip extends from June 18 to the middle of September. My first engagement is at Pittsburgh on the 18th, and during the week following; the week of June 25 to July 2 is not yet arranged for, and I should like to hear from parties at intermediate points with reference to filling that week—from Cincinnati particularly. From points west of St. Louis I should be glad to hear with reference to dates during the months of July (latter half) and August: I have a letter from the Kansas Freethinkers' association saying I shall be wanted at the convention, August 29, 30, 31. I would, therefore, like to hear from my old friends in Topeka, if they are still there, with reference to the outlook in that place, and from anyone in Denver who may be interested in arranging a few lectures there. I would prefer to speak in Chicago and northern points on my return east in accordance with the divine logic of railroad expenses.

It will no doubt be objected that I have chosen an inappropriate season for work of this sort. Were I pinning my faith to indoor meetings I should share that opinion; but the greatest lesson I learned during my English trip two years ago, was that it is the summer propaganda, the open-air propaganda, of which we stand most in need. It is the source whence so much new and young blood flows into the Scotch and English movements. It is true that in England they have the right of free assemblage which we do not; but meetings on the picnic order, such as the Farmers' Alliance used to hold some years ago, meetings in private parks, tent meetings, etc., these can be arranged where there is a disposition to do so. Some cities have the right of public meeting by permit on some public square; in regard to such I would say that while it is unlikely a permit would be given to an anarchistic topic I think it would be worth while trying whether they would refuse a permit to speak on the social teachings of Jesus, even of a Sunday. And if it is given, why, I promise to "Roar 'em gently as any nightingale."

As to the subject of lectures they will include discussions of the development of impersonal rule in economic relations, marital, social, political and moral; a consideration of the two constructive schools of Communism and Individualism, and some criticism thereon; the possibilities of the trade union; strikes and the general strike. But as to special titles, they can best be decided by correspondence.

Hoping that those who intend to write will do so at once, I am always yours for liberty.

VOLTAIRINE DE CLEYRE.
620 N. 8 St., Philadelphia, Pa.

ASSOCIATION NOTES.

J. B. Beel, a member of Equality colony, spent several days with us last week.

G. Shoenck, of Chicago, was looking over our village for a couple of days last week.

Our school closes Friday. The children are preparing a program which will be carried out the next evening, ending with a dance.

Jas. W. Adams, who has been with us for the last week, is now reinforced by his wife, his daughter, Mrs. F. M. Minor, with her three children, and his son, J. L. Adams. They will remain for the summer or longer.

This association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Just now we have about 60 people here (men, women and children). Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy job to clear this land and get it ready for cultivation. The only industry established at present is logging, and that is very hard work. We are not living communistic.

RECEIPTS.

J. W. Adams \$1, Frenzel 50c, Danieliewicz 50c, Rosenberg 25c, Feingold 25c, Beel 25c.

There comes to our table this week a pamphlet of 160 pages, entitled "The Chicago Martyrs," containing the speeches of the Chicago Anarchists before Judge Gary, and Gov. Altgeld's reasons for pardoning Fielden, Neebe and Schwab. This is No. 1 of a series of pamphlets to be published quarterly by the Free Society comrades, 43 Sheridan street, San Francisco, Calif. This book should be in the hands of every man and woman, in order that a true conception of Anarchy may be had. Price 25 cents.

The postmen of Paris struck last week because the senate refused to concur in the increase of wages of the postoffice employees which was granted by the chamber of deputies. The strike has considerable significance, as doctrinaires have held that government employees do not strike, and that hence the nationalizing of industries, or Socialism, is the true remedy for troubles between employers and employed.—Truth Seeker.